



COMMUNITY SERVICE NEWSLETTER

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COMMUNITY SERVICE NEWSLETTER is published six times a year by Community Service, Inc. Our purpose is to promote the small community as a basic social institution involving organic units of economic, social and spiritual development.

the small community

by Henry Geiger

The following article is greatly condensed with permission of the author from a much longer article which will appear in MANAS magazine in November 1984.

Among the books which give attention to the meaning, fortunes, and character of the entire human race there seem to be two sorts. One sort presents studies of what humans, in their various divisions, are like at the present time. The other sort of books, while they take into account what is — what are the facts of human behavior in the past and the present — are primarily concerned with what might be. These are the utopias, ideologies, and sometimes calls to revolution.

The books of Arthur E. Morgan, educator and engineer, are among this latter sort. His book, The Small Community: Foundation of Democratic Life, first published forty-two years ago, is now again available. Arthur Morgan, unlike utopian writers, is also a pre-eminently practical man, an engineer who spent his professional career in making things work. When he speaks, then, of the life of the small community, his generalizations all have a ground in intimate experience and observation. In his book he names places where good things were made to happen, tells how, and then points to opposite results in other towns where the practices were different.

If there is such a thing as social science, Morgan showed how to practice it. But for him it was no academic specialty or "field," but life as he believed it should be lived.

Early in his life Morgan, who lived to be ninety-seven (he died in 1975), decided that the most important inquiry he could pursue was study of the formation of human character. How does it take place? Its origin may remain a mystery, but the contributing factors, he came to believe, could be identified, and, in some sense, measured and deliberately made part of an environmental design.

Concern with the formation of human character began early in Morgan's life. When he was in his nineties, he would sometimes confide to his secretary, Margot Ensign, his experiences as a youth. Among these was something he did when a boy of ten or eleven. The time was 1888 when he was growing up in the small Minnesota town of St. Cloud. He had noticed that when people gathered on street corners to talk, they didn't say much worth listening to. He was troubled by this and tried to think of a remedy. Fortunately, St. Cloud had a fine public library — gift of the governor of an eastern state — and the boy had made himself familiar with a number of good books. So, hoping to feed the minds of the

people in the town, he went to the library and copied out of the books he had read what seemed to him some of the best passages. He took them to the editor of the local newspaper, suggesting that they be printed. He was told that if he wanted such material to be published, he would have to pay for its insertion as advertisements. So he raised the money for this by growing vegetables in his garden and then peddling them. After a time the editor decided to print the extracts free, but Morgan began by paying for them. This effort in behalf of the cultural community of his town went on for several years.

We have here evidence of the shaping of the emerging character of a pioneer, one whose mind inclines naturally to the needs of other human beings, who focuses spontaneously on the factors, circumstantial and human, which affect human decision for good, play a part in the formation of constructive habits, and encourage a sense of self which has extended social radius. Is there, we may ask, a characteristic quality or theme which prevails in the thinking and work of the pioneers of the twentieth century? The answer seems clear: Responsibility, the generation of a sense of obligation, individual and social, is the keynote of the best thinking of the present age. In Morgan's case, community seemed the best environment for carrying on this work. The human relationships of the small community, he saw, provided an ideal ground for the development of character and responsibility. As he put it in the first pages of The Small Community:

Today, as in the ancient past, the small community is the home, the refuge, the seed bed of some of the finest qualities of civilization. But just as the precious values of the ancient community were submerged and largely destroyed by empire and feudalism, so the present-day community with its invaluable cultural tradition is being dissolved, diluted, and submerged by modern technology, commercialism, mass production, propaganda, and centralized government. Should that process not be checked, a great cultural tradition may be largely lost.

He became fully aware of the human qualities and tendencies that needed to be overcome, and replaced by what he saw to be the natural

motives and habits that emerge in small community life. He saw this clearly and wrote in a little book — perhaps the best of all his works — The Long Road (1936):

We must begin far back, in the slow, thorough building of character which will be tried out in the realities of everyday living, and which by aspiration, disciplined by open-minded critical inquiry, will mature a philosophy of life adequate to the present day. As that quality of character is matured, it will result in leadership that will...give concrete expression in everyday life to a new vision of the quality that life may have. When that vision is clearly expressed and clearly defined the people will gradually receive it as their own, and we shall in large measure have found the solvent for the complexities and limitations of government and business — and of human life itself. The long way round, of building character, in the end will prove to have been the short way home to a good social order.

The ideas of duty and responsibility, verbally moralistic, lose this annoying quality as he shows how they appear naturally and serve the common good in the life of the small community.

Naturally, he was well aware of the counter tendencies in our society, of the obstacles in ingrained beliefs and habits. He was confronted by these barriers again and again, in his personal life, his work as an educator, and in the great engineering projects he undertook and brought to more or less successful finish. His hopes, however, were based on experience of the good in human beings, the good that he found had the best chance to flower and become influential in the small community. His view of what to do, for himself and for others of like mind, was set down in The Long Road:

A relatively small number of persons, determined to work out the necessary implications of a good design of life in relation to the social order, both in ideas and action, without limitation or compromise, might achieve a pattern of living of great value, which would have general and friendly, even if imperfect, reception. The possibilities of freedom, of good will, of beauty, and progress in our society are so far beyond present real-

ities that mild amelioration of the present defects of present character are not enough. We need action that is as radical in many respects as that of the founder of the religion many of us profess. Such radical departure from prevailing custom will at first be limited to relatively few persons.

Community Service Conference

November 9th-11th, 1984

Why didn't he talk more about religion? He thought about it a great deal, and set some things down, but he was well aware that true religion is something that is slowly forged in the practice of a life, and that little is accomplished nowadays by preaching. Actually, the modern world is quite evidently in a transition phase between past religions and whatever is to be the faith of the future. Such a transition cannot be hurried — no more than the formation of character can be hurried. So, instead of talking about spiritual truth as the Buddha or the Christ taught it, he took for his laboratory and field of work the family and core community, which nowadays probably has more moral potency than any other word in our language. Community as a concept is a term to conjure with. Morgan was able to give this idea rich substance as the focus for very nearly anything we think about in social terms. And the social, although metaphysically separate and derived from the religious, may be the necessary introduction in our time to meaningful religious thinking. But it also has a scientific side, since community has many objective aspects and can be endlessly studied, as Morgan's work shows. He was a reformer, then, who understood his time and saw what could be done at our stage of development. The Small Community is a record of his vision, his critical analysis, his plans and his achievement.

Henry Geiger is editor of *MANAS* magazine and had known Arthur Morgan for many years.



by Jane Morgan

Three-fourths of those of you who answered the questionnaire about topics for our conference indicated you were interested in "The Significance of the Small Community to Democratic Society" and "How Well the Small Community Can Exist in the City." Due to the interest in these two topics, to the fact that most of our members probably live in cities and to the fact that we have just republished Arthur Morgan's classic on the significance of the small community, it seemed sensible to combine these two concerns.

An important innovation this year is that we are combining our opening session Friday night with Professor Alvin Denman's weekly forum on public issues held at Antioch College. The format for this occasion will be a panel of four consisting of Donald Harrington, Griscom Morgan, Nimfa Simpson, City Planner of Xenia, Ohio, and another person of Al Denman's choice who will briefly address the subject, "Choosing and Making Good Places to Live: Are Small Communities Really Better than Large Ones?" There will be a period of questions from those in attendance and then a time of mutual sharing.

Saturday and Sunday conference attenders will meet at the Friends Care Center on East Herman Street. Dr. Donald Harrington, Minister Emeritus of the Community Church in New York City and State Chairman of the Liberal Party in New York, Griscom Morgan, author of studies of the small community, and Ernest Morgan, Co-Founder of the Antioch Publishing Co. and of the Arthur Morgan School at Celso, North Carolina will be with us as resource persons. However, everyone who attends will be a resource person in some area under study. Saturday we will consider why the family and small community are important and how they can function in the city. Some of the questions we will address in small groups will be: The effect of mass media on small community thought and life, attracting and hold-

ing effective leaders, how families can manage the equivalent of the small community fellowship in the city, how to achieve an effective synthesis of the values of the small community and the large-scale planned economy. Sunday morning we will consider how we can implement our findings in our own communities.

Whether or not you are able to attend this gathering, we recommend reading Arthur Morgan's THE SMALL COMMUNITY: Foundation of Democratic Life. Arthur Morgan wrote this book after his study and research led him to the conclusion that the family and small face-to-face community together have always been the two universal and fundamental forms of social grouping in human society. For good or ill, our culture grows primarily from these two social forms. "The home and community," he wrote in The Small Community, "are not only the places of origin, but also the principal preservers of the most intimate and sensitive values of our cultural inheritance."

Thus for the preservation and transmission of the fundamentals of civilization, vigorous, wholesome community and family life are essential. "Should there be a breakdown in our present social order," he wrote, "the small community is the seedbed from which the new social order would have to grow...Whoever increases the excellence and stability of small communities sets limits to social retrogression." He further wrote:

Unless many people live and work in the intimate relationships of community life, there never can emerge a truly unified nation, or a community of mankind. If I do not love my neighbor whom I know, how can I love the human race, which is but an abstraction? If I have not learned to work with a few people, how can I be effective with many?

Since many, if not most of us, live in towns and cities, the question arises as to how we can achieve the essential small community relationships within the larger social order. Griscom Morgan points out:

The fact that the small community and the family have together been the only two forms universal among human societies does more than emphasize the relative importance of the small community. There is another profound

implication of this fact that has so far been largely ignored. This is that these two units of human society, having always existed in conjunction with each other, must have a profound mutual relationship. A study of American society done with great precision reveals the family's dependence on the small community function. Harvard's Carl Zimmerman and Lucius Cervantes in their Successful American Families report their finding that the one universal characteristic of families in American cities, which were not subject to symptoms of social and character breakdown, has been informal but deep fellowship in mutual aid, shared living and social function in small groups of families. These groups of families consisted of about five families per group.

Urban society is too mobile and transitory for the neighborhood to serve the deep small community function. Hence, the necessity for mutual community groups. In this way the required conditions of small community function are realized within our cities and the family is made viable. So concern for mental health and family stability must extend to the function and health of the truly small, intimate community. This study shows that the small community fellowships in cities are not isolated and living unto themselves, but are the means by which their members relate effectively to the wider world through the diversity of contacts of their members. This is not a utopian idea, but the way social health is achieved in cities among a wide variety of societies.

Recommended literature for reading in preparation for the conference:

"René Dubos on Neighborhoods" from Community Service Newsletter, July- August 1979 and "A Scientific Definition of Community," by Arthur E. Morgan, from the May-June 1950 Community Service News. In this article he quoted from George Peter Murdock's Social Structure, "The community and the nuclear family are the only social groups that are genuinely universal." Xeroxed copies of these articles may be obtained from Community Service for \$1.25.

The Small Community will be \$9.00 postpaid before the conference.



How I Stand It

A RESIDENT SPEAKS OF HER COMMUNITY, THE PEOPLE, AND A SPECIAL SENSE OF CARING BETWEEN HUMAN BEINGS.

by Shirley Strohm Mullins

This article, which first appeared in the February-March 1984 issue of The Miami Valley Contributor, is reprinted with permission of the author.

"What does the 'OWL LINE' mean?" I asked the stranger standing next to me at the bus stop. It was snowing and the Chicago wind was raw.

"That's the night time schedule — the late bus, you know..." He hesitated a moment, looking me over. "You must be from out-of-town."

"Yes, I live in a small village in southern Ohio...just 4,000 people."

"GOD! What do you do? How do you stand it?"

I smiled to myself as the gentleman ran to board the bus. Poor soul. I would have bought him a cup of coffee and told him all about life in Yellow Springs, Ohio. That's OHIO...not Colorado or Idaho. Yellow Springs, Ohio.

Some folks call this beautiful spot an artistic colony, a writer's mecca, a safe place to raise a family — and so forth. It all depends on your point of view. In our case, we came to the Village in 1963. That makes us still 'new blood' in the eyes of the old-timers. My husband had decided to leave university teaching and return to the elementary school classroom. That was our first tip-off that Yellow Springs was special. What other small, private alternative school would hire a teacher with a B.A. from Yale, an M.A. from Harvard and a Ph.D. from the University of Iowa to teach its youngsters? "Children must be important to these folks," I thought. After twenty years in this remarkable place, I can tell you that *children and education* are the center of their universe.

Our family remains in Yellow Springs for many reasons. Our school-community educational

system is an important part of the picture. The boundaries between school and home are pleasantly blurred. Teacher-parent conferences are frequently held at the fruit and vegetable counter of the local supermarket. A teacher giving a unit on almost any topic can find a resource person right in town, someone who will come into the classroom and share his experiences. "Yes, my grandmother was a slave. She escaped by way of the underground railroad not far from here." "Yes, my family was interned in a camp for Asian-Americans out in California after Pearl Harbor." Many nationalities are present with dozens of languages and cultures available for sharing through the classroom and community activities.

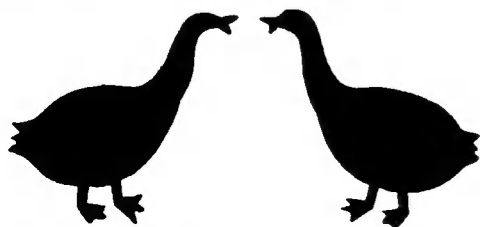
Our high school students win top awards in various fields and are accepted into the finest schools in the country. This year our student population of 250 produced eight national merit finalists! In addition to their formal classes, students may study independently with adults through the Community Experience Program. This unusual program provides students with opportunities to work or study with community resource people, receiving high school credit for their projects. Our students have flown airplanes, written and produced plays, studied music composition, learned to speak Italian, Arabic and Japanese and worked in area hospitals, nursing homes and laboratories. Now in its sixth year, this innovative program may well be the "school of the future."

Students in our schools are allowed to be human beings. Children who get into trouble can find help. They can make mistakes and overcome their problems. They grow up in a loving and supportive environment. A macho football star may kiss the school counselor goodbye at graduation. It's all right to cry. We don't have to pretend or hide how we feel.

Our younger children can bike any place they want to go in ten minutes or less. They can go alone to the public swimming pool when they turn eight, which serves as a local 'rite of passage.' Children can safely hike in Glen Helen, a beautiful woods on the Antioch College campus. They grow up in a safe, loving environment.

The artistic life-style attracts many of us

to the village. For example, my husband performs frequently at Center Stage, an amateur theatre group with professional standards. I recently played in a performance of Mozart's *Requiem*. A professional orchestra accompanied the local community chorus. Every month the bank lobby displays the art work (paintings, photography, flower arrangements, pottery) of local artists. The Early Music Center gives concerts regularly. What enthusiasm and vitality they bring to their audiences with their viols, krumphorns and harpsichords! Every Wednesday morning, I rehearse with the English Trio, a piano trio which has played together for eighteen years. We perform regularly at area colleges, music societies and on the radio. We are just one of dozens of small ensembles that meet regularly and which perform at the Yellow Springs Music Society.



Artist/Scientist Arnold Kolb recently spent three days in residence at Yellow Springs High School. A research scientist at Dow Corning (Midland, Michigan) for thirty years, as he had just embarked on a new career as an artist, showing stunning photographs of common elements and substances magnified hundreds of times. Our school's small size allowed for great flexibility in scheduling and maneuverability during his residency. Evening lectures, art displays and video presentations made this unique opportunity available to the community at large. The lines between school-home-community merged and blurred, making the Ohio Humanities' and Antioch Bookplate Foundation's project very appealing to the funding agencies.

I telephoned a friend who writes children's books to suggest an idea for a story. Our school piano has an ingenious mouse who built a condominium for his family inside the action. He used felt from inside the piano to build his home, topping it off with magnetic tape from the recorder. The elementary children would squeal with delight whenever the mouse would appear during our rehearsals!

Another joy of our community is that children, adolescents, young adults, and older people communicate. Age lines are blurred and offer no obstacle to friendship. Our young musicians play for the Senior Citizens, the Nursery School and the Children's Medical Center. Youth isn't worshipped, but youth is appreciated. People are appreciated and respected. My friends range in age from very young children to a poet of 90 years.

It sounds like Utopia, doesn't it? Well, it's not. We have problems just like everyone else. Our families suffer through divorces, child neglect, alcoholism, suicide and all the other human problems abounding in the 1980's. But in our village no one has to suffer alone. People care about each other. They open their hearts and their wallets. They forgive. They weep with each other and then, they get on with the business of living.

"God...what do you do? How do you stand it?"

I wish I could have told him. I wonder if he would have understood.

Shirley Strohm Mullins, a music educator, was instrumental in getting a fine youth orchestra started in Yellow Springs.

JOHN MORGAN CARDS

Raven Rocks Press, Beallsville, Ohio, is publishing single fold 5"x7" cards with reproductions in black and white and color photographs by John M. Morgan. Most of the pictures were taken by John in the Black Mountains and Smokies near Celo Community in North Carolina and a few were taken in Ohio. John is a member of Raven Rocks Community and has lived in intentional communities most of his life. Many of you know of his photographs from Camphill Village at Copake, New York, or from Celo where he managed the Celo Press before turning his attention full time to photography. Now he is managing the Raven Rocks Press and prints books as well as the cards. We expect new cards in the fall.

These beautiful Morgan Notes are available through Community Service in packages of four different scenes with envelopes either in black and white for \$2.75 or in color for \$3.50, plus 50¢ postage and handling.

Book Reviews

THE SMALL COMMUNITY: Foundation of Democratic Life, by Arthur E. Morgan, Yellow Springs: Community Service, Inc., (1942) 1984, 336 pp., paperback. Available from Community Service for \$10.00 (\$9.00 to members) plus \$1.00 postage.

by Mark Olson

This reprint of *The Small Community* takes on added significance with America's return to rural areas and renewed interest in the small community. Arthur Morgan's thesis is that the small community is society's seedbed for democratic action as well as a source of civilization. Community, as used here, harks back to the Jeffersonian ideal of the relatively self-sufficient, small scale social organizations of groups of people who exhibit mutual respect, good will, living for and with each other by united effort for common ends and mutual acquaintance...."

The book was a forerunner of many of the community studies produced in the 1950's and 1960's. Ironically, while other community studies have sunk into oblivion, this work has maintained contemporary qualities because of the importance of the ideas it broaches. The book is further enhanced by its ability to address all audiences, academic and layman, alike. However, the book was meant for people who want a role in creating and changing small communities.

The book's analysis could be updated with an examination of the impact that modern communications, technology and the promise of worker self-management bring to the re-creation of viable small communities. One could also argue that the biological metaphor of society suffers from placing emphasis on society as a system to the omission of the state's culpable role in the destruction of small communities. For example, dependency theories argue that regions have been subjugated to the state both economically and politically. With this dependence, communities are sapped of their economic livelihood and social organization because they are used to subsidize urban development through cheap labor and food export.

The basic message of the book is still very much on target: we need to emphasize the community as the arena for positive social change. The book is replete with the alternatives that the author ardently believes are important to create these changes. Morgan's work dispels the stereotypes of small communities to offer possibilities for America that are relevant and urgently needed today.

Mark Olson is a rural sociologist who lives in Ithaca, New York.



The Long Road, by Arthur E. Morgan, Yellow Springs: Community Service, Inc., 1962, 144 pp. Available from Community Service in hardback (\$2.00) and paperback (\$1.50) plus 75¢ postage.

by Betty Crumrine

The third edition of *The Long Road*, originally published by Home Library Foundation in 1936 and reissued in an Indian edition in 1958, by Arthur E. Morgan, is a small book full of insight and ideas on the values of life and how to live by them without equivocation. The format of the book consists of a wry foreword by Dorothy Canfield Fisher, two prefaces by the author, three chapters which were first given as lectures, and a final chapter entitled "Cases" in which Morgan gives illustrations of people who have or have not been able to put the principles he advocates into effect. The essence of the book might be described as an exploration of character — what it is, how to get it, and how to keep it.

The "Author's Preface to the Indian Edition" gives a thorough discussion of "how one can prepare to live day by day according to a chosen way of life...." Morgan examines the age-old problem of how a person finds his place in society and yet keeps his individual identity intact, a not so easy task. He provides several guidelines, a most memorable one best stated in his own words: "As to matters that are fundamentals of good living we can say that we should always deal with

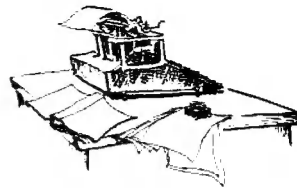
our fellow-man with integrity and that we should aim to act for the general good, rather than for personal or local benefit where they are contrary to the general good." As the author notes, men will differ on viewpoint and actions as they wrestle with fundamental questions that affect them — for example, should interest be charged on money lent or if a lifeboat is already perilously full should another person be taken in? Compromise is sometimes necessary but can often be avoided through thought and preparation. Another observation made by the author is that it takes courage and purpose to stand by one's convictions but it can be done through developing foresight, maintaining a life free from false standards, keeping an open mind and using all the resources, time and energy available.

The central message of the book is dealt with in the first three chapters where Morgan discusses in detail the limitations to be found in our social order, proposes a solution through the development of character and suggests what kinds of programs are possible to quicken social evolution. He writes, "It is to a considerable extent true that an institution is but the lengthened shadow of a man, but also it is true that the character of a people may be largely the reflection of its institutions." Morgan goes on to give specific definitions of character and to suggest the kind of programs that can bring a better society into being. His main point remains clear: If each person works to develop a fine personal character, by extension, it will bring about an improved social order.

Morgan concludes The Long Road with a presentation of cases from his own knowledge and experience of both poor and excellent character. These cameo glimpses of people he knew are fascinating as he uses them to bring further illumination to his subject.

One can hardly argue with Morgan's main thesis that it is the building of individual character that will bring about a better world. Peace activists recognize this concept in their slogan, "Peace begins with you." The Long Road is well worth reading for anyone interested in improving his own character or helping to ameliorate society's problems.

Readers Write



ABOUT THE BOOKLIST

Very interesting collection of books. I am interested in building something here in Oklahoma. Several books might be helpful.

Thanks a bunch, folks. Keep up the good work.

Brett Hulsey, Oklahoma

ABOUT ECONOMICS

I have studied in detail Griscom's "Usury Destroys Community and Civilization" and believe it has many good points that need to be made again and again.

It does seem to me that the "market economy" is the real villain of the piece...for therein lies the opportunity (of which ample use is made) to inflate or deflate the value of goods, services, and money without any regard to their quality or amount of labor that went into their production.

As an example, the farmer may have lower costs and (because of higher demand because of scarcity) be paid \$4.00 per bushel of corn in one year and in another year be paid \$2.00 when the costs of production were higher.

It seems the real problem is how to have and maintain an economic system in which the selling price is accurately related to the costs of production of goods, services, and use of money (interest)...and not to scarcity, speculation, monopoly power, etc. as major determinants.

Cecil Holland, Ohio

I enjoy your economic theory very much, "Usury Destroys Community and Civilization."

I'm no expert, however, I have studied some Biblical Law and the situation was actually

very similar to your theory. The money was often perishable, such as goats or lambs, the firstborn of which were given over to the synagogue, so to speak. Also ten percent, "a tythe" of the money, was given over each year from which various schools and charities were run. It was a tax on net worth and not on income.

Also, I have a question. Did the Renaissance in Europe follow the plagues for the same reason that the Gothic prosperity followed the crusades? The crusades really wiped out a great many people.

Eric Lee, West Virginia

GRISCOM'S RESPONSE TO ERIC LEE: I believe that Gothic prosperity was independent from the plagues. Your discussion of my article is the kind of thought people need to engage in to begin to grapple with a fundamental but neglected area of life. It is easy to get lost in it — as happened with Maynard Keynes. The clearest and best thinking I believe is that of Dr. Hugo R. Fack in his Neo-Economy Series of pamphlets such as The Gothic, giving the account of the Gothic money. He neglected to mention that the tax on the money was then about a quarter or a fifth of its face value each year. A very low tax such as two to six percent has not been favored by people with experience with the experimental demurrage money exchanges. While working in heavily inflating Japan, William Vickrey was surprised at how much inflation it took to get money holders to put their money back into circulation. Even at today's rate of inflation there is report of a widespread trend to hoard dollars rather than gold because they are more stable in value. This and other evidence supports the conclusion that a small tax would not suffice.

ABOUT THE BOOK REVIEWS

Your review of Bill Berkowitz's Community Dreams is a neat and thoroughgoing digest. It seems sort of super to me. You hang up the utopian in it, without directly attacking.

But (negatively) who the heck would now want to see the book, or any part of it?

The Youth Gardening Book is delightful. And

I liked the gal at the desk and the kittens at the end.

Deckard Ritter, Ohio

ABOUT THE SMALL COMMUNITY

The book The Small Community has arrived and I was happy to see it so well caparisoned, with the fine photograph as a 'frontispiece.

As to your conference in the fall, I can think of no more tempting event than this opportunity to do honor to Arthur Morgan, who was for me a mentor over many years. But I have reached the stage in life where travel is an expenditure of energy more than I can afford.

Henry Geiger, California

Thank you for the new edition of Arthur Morgan's The Small Community. It's beautiful!

You and John are to be commended for a splendid job in every respect. Have you considered entering it in a book design competition?

I'm pleased, as you must be, that this book is available again.

Richard Polese, New Mexico

ABOUT THE CONFERENCE

I wish I could come out for the conference this year. I really feel lost, being out of touch with community-oriented people.

Maybe next year I can come out to Ohio. I really miss the get-togethers in Yellow Springs.

Thank you for extending my subscription. Best wishes to all of you.

Leslie Giffen, Massachusetts

ABOUT THE NEWSLETTER

The July-August issue was especially worth while. Please say to Griscom that I would like to see further treatment of this subject on a scale for a nonprofessional. Is there such?

Paul B. Johnson, California

Announcements

SHANNON FARM COMMUNITY

We are currently expanding our search for new members of Shannon Farm Community.

We found our land in 1974 in a beautiful Virginia valley at the eastern base of the Blue Ridge mountains. Our 58 members (21 women, 23 men, 14 children) range in age from infancy to 65+ years. Most of us have been here five years or more and intend to remain, sharing our lives and dreams.

We own our land in common. Though we have built 17 homes we have no lot boundaries: the care and destiny of our 500 acres rests on all our shoulders. This inescapable fact creates an embracing tension which challenges and binds us.

We are deeply committed to an egalitarian society: we use consensus decision-making (patiently), rotate leadership positions, and keep committee membership open at all times. We encourage each other as we discover our own answers in our lives and our relationships.

Eight of our members own and operate a wood-working and cabinetry shop. Six other members manage a microcomputer systems house, also organized as a worker-owned business. Other members hold regular jobs in nearby towns, particularly Charlottesville, Virginia.

Note: we do not practice community-wide income-sharing. You will have to support yourself and find a place to live at first. Write Peter Robinson, Shannon Farm, Afton, Virginia, 22920, (804) 361-2110.

NATIONAL COALITION OF ALTERNATIVE SCHOOLS

The Annual Southeastern Regional Conference of the National Coalition for Alternative Schools will meet at the Arthur Morgan School in October of 1984. The purpose of the Coalition is to encourage education which will empower people to direct their lives both individually and collectively, and to work for creative social change.

Workshops have been planned for the discus-

sion of curriculum, creative nonviolence and how to help children deal with their fears about nuclear war.

About a hundred people attended the conference here in June of last year. They found it very stimulating and were unanimous that the meeting be repeated in Fall, 1984.

Cost for the weekend will be about \$25, including meals. There will be camping space for tents and trailers, and excellent accommodations may be reserved at reasonable cost at the Celo Inn (Rt. 5, Burnsville, NC 28714). Several Appalachian shelters are available. (Bring your own bedding.) If interested in this conference, contact AMS, Rt. 5, Burnsville, NC 28714.

STUDENTS NEEDED

Because a record number of 9th Graders are graduating in June of 1984, Arthur Morgan School needs more than the usual number of incoming 7th and 8th Graders.

Several prospective students have come to visit. More are needed and the help of alumni and friends in finding students will be appreciated. See address above.

MANUAL GETS NEW NAME

After eight months of research and editorial work, the 10th Edition of Ernest Morgan's *Manual* has gone to press under a new name, *DEALING CREATIVELY WITH DEATH: A Manual of Death Education & Simple Burial*.

The book itself has been increased from 64 pages to 144 pages. The original chapters, Death Education, Memorial Societies, Simple Burial, and Anatomical Gifts, have been retained. Four new chapters have been added: Hospice, Bereavement, The Right to Die, and Memorial Services. Also a foreword by Jessica Mitford.

The appendix includes directories of memorial societies, medical schools, eye banks and other tissue banks, and grief support organizations. There are instructions for making burial boxes and how to manage without a funeral director.

The price of the new edition will be \$6.00

postpaid from Community Service, but pre-publication orders will be honored at \$5.00 from Celo Press, Burnsville, NC 28714 until the official publication date of October 15, 1984.

INTERN TEACHER TRAINING PROGRAM

Play Mountain Place is the oldest humanistic alternative school in California, founded in 1949 and teaching students nursery through junior high. It is based on the idea that children should be respected as individuals, with personal needs, interests, problems and desires. It is also based on an appreciation and cherishing of differences in people. Children and adults are encouraged to be themselves fully and to seek ways that individual needs and group needs can both be met in satisfying ways. Each intern is given support to learn within the framework of the school philosophy and aims so that, besides learning teaching techniques and skills, there is support for the student teachers' feelings, individual preferences, and rate and style of learning. We are seeking people who like children and genuinely respect them, who are intellectually curious, like learning, are self-disciplined, energetic, personally stable, have social awareness, desire a caring commitment, would be content with challenging work, demanding much of their time and energy. If you would like to further explore the idea of full-time interning or to learn more about various part-time and volunteer opportunities, please call or write Play Mountain Place, 6063 Hargis Street, Los Angeles, CA 90034, (213) 870-4381. Address inquiries to the Director.



COMMUNITY SERVICE MEMBERSHIP

Membership is a means of supporting and sharing the work of Community Service. The basic \$15 annual membership contribution includes a subscription to our bimonthly NEWSLETTER. Larger contributions are always needed, however, and smaller ones will be gladly accepted. Community Service is a nonprofit corporation which depends on contributions so that it can offer its services freely to those who need them. All contributions are appreciated, needed and TAX DEDUCTIBLE. If you want your copies of the NEWSLETTER sent airmail overseas, please sent \$20. All foreign members, including Canadian, please pay in US currency.

EDITOR'S NOTE

We not only welcome letters to the editor, but also articles about any exceptional communities you know of or people who are doing interesting things to improve the life in their towns. Anyone submitting an article should enclose a self-addressed envelope if he/she wishes it returned if we cannot use it. The only recompense for use we can offer is the pleasure of seeing it in print and knowing that you have spread a good and useful idea.

CONSULTATION

Community Service makes no set charge for consultation services formal or informal, but can only serve through contributions of its friends and those it helps. For consultation we suggest a minimum contribution equal to that of the consultant's hourly wage for an hour of our time.

DO YOU HAVE A FRIEND?

One of the most helpful ways of supporting Community Service is to send the names and addresses of friends who you think would be interested in receiving a sample of our NEWSLETTER and a copy of our booklist. If you wish a specific issue sent to a friend, please send 50 cents per name.

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You can tell when one year has passed since you last contributed to Community Service by looking at the three or four digit number at the upper right hand corner of your mailing address. The first digits are the month and the last two are the year your membership expires. Please renew your membership now if it has expired or will expire before 9/84, September 1984. A minimum contribution for membership is \$15 a year. The need for larger gifts continues to increase.

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